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THE
IN POCKET PISTOL.

— A —

Collection of Facts

— FOR —

F R E E M E N .

PRICE, FIVE CENTS.

NEW-YORK:

DAYTON & BURDICK,

No. 29 ANN-STREET.

1856.



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P R E F A C E .

It is due to ourselves to state that the following collection of facts has been made with the co-operation and at the request of several prominent Republican clubs in this city, Brooklyn, and vicinity, who are desirous of having some suitable missile to discharge at the many falsehoods constantly flying around them. It embraces data, facts, and proofs from many authentic sources of high authority, which expose and refute the various falsehoods uttered against the measures and men of the Republican party. Prominent among the falsehoods thus exposed are the statements that the Republican party is abolitionist; that Fillmore is true to the principles of republican freedom equally with Fremont; that the self-styled Democratic party is not devoted to the extension of slavery; and that Fremont is a Roman Catholic.

Being aware that *truth is powerful only where it is known*, and that there "it is mighty and will prevail," we

have endeavored to enable some *important truths* to be *universally known*. The publishers are willing freely to contribute their efforts to the cause, and have therefore furnished these tracts at the bare cost of production. They believe they will be found to meet the demand of those who required them, and that those who did not, seeing their necessity, will join in sowing them broadcast, wherever falsehoods prevail, that they may spring up into a rich harvest of votes next November. It is only by thus disseminating widely the facts, and purging us thoroughly of the falsehoods, that the right will triumph, and, in the words of one of our distinguished Republican leaders,

“Truth crushed to Earth, will rise again.”

THE REPUBLICAN PLATFORM,

ADOPTED BY THE PHILADELPHIA CONVENTION,
JUNE 17TH, 1856.

THIS Convention of Delegates, assembled in pursuance of a call to the people of the United States, without regard to past political differences or divisions, who are opposed to the repeal of the Missouri Compromise—to the policy of the present administration—to the extension of slavery into free territory ; in favor of the admission of Kansas as a free State—of restoring the action of the Federal Government to the principles of Washington and Jefferson, and for the purpose of presenting candidates for the offices of President and Vice-President, do—

Resolve, That the maintenance of the principles promulgated in the Declaration of Independence, and embodied in the Federal Constitution, are essential to the preservation of our Republican Institutions, and that the Federal Constitution, the rights of the States, and the union of the States, must and shall be preserved.

Resolved, That, with our Republican fathers, we hold it to be a self-evident truth that all men are endowed with the inalienable right of life, liberty, and the pursuit of happiness, and that the primary object and ulterior design of our Federal Government is to grant these rights to all persons under its exclusive jurisdiction. That, as our Republican fathers, when they had abolished slavery in all our national territory, ordained that no person shall be deprived of life, liberty, or property, without due process of law, it becomes our duty to maintain this provision of the Constitution (against all attempts to violate it for the purpose of establishing slavery in the territories of the United States), by positive legislation prohibiting its existence or extension therein. That we deny the authority of Congress, of a Territorial Legislature, of any individual or association of individuals, to give legal existence to slavery in any territory of the United States, while the present Constitution shall be maintained,

Resolved, That the Constitution confers upon Congress sovereign power over the territories of the United States for their government, and that in the exercise of this power it is both the right and

the imperative duty of Congress to prohibit in the territories those twin relics of barbarism, polygamy and slavery.

Resolved, That while the Constitution of the United States was ordained and established by the people "in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty," and contains ample provisions for the protection of the life, liberty, and property of every citizen, the dearest constitutional rights of the people of Kansas have been fraudulently and violently taken from them.

Their territory has been invaded by an armed force ;

Spurious and pretended legislative, judicial, and executive officers have been set over them, by whose usurped authority, sustained by the military power of the government, tyrannical and unconstitutional laws have been enacted and enforced ;

"The right of the people to keep and bear arms has been infringed ;"

"Test oaths of an extraordinary and entangling

nature have been imposed as a condition of exercising the right of suffrage and holding office ;”

“The right of an accused person to a speedy and public trial by an impartial jury has been denied ;”

“The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, has been violated ;

“They have been deprived of life, liberty, and property, without due process of law ;”

“The freedom of speech and of the press has been abridged ;”

The right to choose their representatives has been made of no effect ;

Murders, robberies, and arsons have been instigated and encouraged, and the offenders have been allowed to go unpunished ;

That all these things have been done with the knowledge, sanction, and procurement of the present national administration, and that for this high crime against the Constitution, the Union, and humanity, we arraign that administration, the President, his advisers, agents, supporters, apologists, and accessories, either *before* or *after* the fact, before the country and before the world ; and that

it is our fixed purpose to bring the actual perpetrators of these atrocious outrages, and their accomplices, to a sure and condign punishment hereafter.

Resolved, That Kansas should be immediately admitted as a State of this Union, with her present free Constitution, as at once the most effectual way of securing to her citizens the enjoyment of the rights and privileges to which they are entitled, and of ending the civil strife now raging in her territory.

Resolved, That the highwayman's plea, that might makes right, embodied in the Ostend Circular, was in every respect unworthy of American diplomacy, and would bring shame and dishonor upon any government or people that gave it their sanction.

Resolved, That a railroad to the Pacific Ocean, by the most central practical route, is imperatively demanded by the interests of the whole country, and that the Federal Government ought to render immediate and sufficient aid in the construction, and as an auxiliary thereto, to the immediate construction of an emigrant road on the line of the railroad.

Resolved, That appropriations by Congress for

the improvement of rivers and harbors of a national character required for the accommodation and security of an existing commerce, are authorized by the Constitution, and justified by the obligations of government to protect the lives and property of its citizens.

Resolved, That we invite the affiliation and co-operation of men of all parties, however differing from us in other respects, in support of the principles herein declared, and believing that the spirit of our institutions, as well as the Constitution of our country, guarantees liberty of conscience and equality of rights among citizens, we oppose all legislation impairing their security.

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FREMONT'S RELIGION.  
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FREMONT'S RELIGION.

SHALL A MAN BE A CATHOLIC AGAINST HIS WILL?

(*From the Independent.*)

POLITICAL heats are apt to hatch out falsehoods as tropical heats do venomous insects. But Christian men should be especially careful that *they* do not countenance or propagate such falsehoods.

At this time many newspapers recklessly charge Col. Fremont with being a Roman Catholic. Though it has been authoritatively contradicted, it still continues to be asserted, and in very positive and impudent forms.

We have taken pains to inform ourselves in this matter, and now state to the Christian public the simple truth, that good men, at least, may cease to bear false witness.

Col. Fremont was blessed with a mother of devoted piety. She was a member of the Episcopal Church, St. Philip's, Charleston, S. C., and reared her son in her own faith. Indeed, until he was fourteen, Col. Fremont was educated in the hope and expectation that he would become an Episcopal minister. At sixteen, he was *confirmed* in the

Episcopal Church, and has, ever since, when within reach of the church, been an attendant and communicant. And since his temporary sojourn in New York, he has been an attendant at Dr. Anthon's church, until recently ; and now he worships at Grace Church. Mrs. Fremont was reared strictly in the Presbyterian Church, and united with the Episcopal Church upon her marriage with Col. Fremont. Their children have been baptized in the Episcopal Church. It is said that a daughter has been sent to a Catholic institution for education. So far from it, she has never been sent away from home at all, but has been educated by her own mother.

It is well known that Mrs. Fremont is the daughter of Col. Benton, and that, at the time, her father was opposed to her marriage. Col. Fremont personally solicited several Protestant clergymen to perform the marriage ceremony, but on account of Col. Benton's opposition to it, they were unwilling to do it. A female friend, in this exigency, said that she could find a clergyman who would aid without fear, and brought in a Catholic clergyman, who married them. Like a true lover and gallant man, Fremont said that he

did not care *who* did it, so that it was done quick and strong. Had we been in Col. Fremont's place, we would have been married if it had required us to walk through a row of priests and bishops as long as from Washington to Rome, winding up with the Pope himself.

COL. FREMONT'S EARLY EDUCATION.

NEW YORK, *Monday, July 21, 1856.*

To the Editor of the N. Y. Daily Times :

In the *Morning Express* of Saturday, Mr. Brooks asserts that Col. Fremont received his education in a Roman Catholic Institute in Charleston, S. C., under the late Bishop England. Although opposed to the party who nominated him—in justice to himself and the memory of his mother—I brand those assertions as utterly false from beginning to end. Born in Charleston, I have known him from my earliest days. He was my schoolmate for many years. I was a member of the same Sunday-school class with him; and while he was a member of the Junior Class, Charleston College, he was my most intimate friend. I was standing within a few feet of him when he was confirmed in the Protestant Episco-

pal Church, by the Bishop of South Carolina. I can vouch that he never had his foot inside of the Catholic Institute spoken of; and I am sure he never spoke to Bishop England in his life. He was born a Protestant, educated a Protestant, and has more of a Protestant principle about him than the editor of the *Express*, or the candidate of the proscriptive party he represents.

Respectfully yours, J. G. NELSON.

THE CATHOLIC REPORTS EXTINGUISHED.

To the Editor of the N. Y. Tribune:

SIR: The "last card" against Col. Fremont, by the playing of which his Fillmore and Buchanan opponents, working together in congenial harmony, hope to arrest the overwhelming manifestations of public opinion in his favor, is the charge that he is a Roman Catholic; and as each successive specification set up by them is conclusively refuted, some new falsehood is invented in its stead, and sent out on its mission of calumny. In spite of these malignant attempts, however, the tide of popular approbation in his favor constantly increases in volume and power, crushing out old party lines, and overwhelming all stumbling-blocks thrown in

its way as resistlessly as the torrent of Niagara would sweep away the dams of cobweb and of earth that might be reared to impede its progress. But though these charges find few believers, it is due to Col. Fremont's friends all over the land that they should be armed with the actual facts of the case, to the end that Truth may be vindicated and Error exposed.

1 The first charge made was to the effect that Col. Fremont was reared in the Catholic faith and educated in a Catholic institution. *Both statements are utterly untrue.* His father died when he was but four years old, and he was reared by his mother, who was a devoted and life-long member of the Protestant Episcopal Church. Her hope and prayer and intent was, that he should become a minister of the church she loved; but *he* longed for a more active life, and a closer association with the exciting conflicts of the busy world about him. But, though he looked forward even then to that eventful career, which, even in the same generation of its occurrence seems more like the story of romance than the sober recital of history, he voluntarily, at the age of sixteen, made a public profession of his faith in the Christian reli-

gion, and his belief in the doctrines of the Protestant Episcopal Church, and was confirmed as a member of it by the Bishop of South Carolina. This was in the year 1829, and in the graveyard of that church, where his religious profession in the doctrines of the Reformation was made, his mother, sister and brother all lie buried—all of them having been, with him, members of its communion. In that faith he has been steadfast and unwavering from that day to this. Even though for years in a country where there were none but Catholic churches, no word ever dropped from his lips looking like a lessening in the slightest degree of his attachment to the church of his first love.

2. The first charge in regard to his marriage was that he was first married by a Protestant clergyman; but that he insisted on being re-married by a Catholic priest. This having been exploded, the ground is shifted; and it is alleged that he was married by a Catholic, and that he pledged himself to bring up his children in that faith. The first part of this latter allegation is true, and the second is utterly false, as the sequel of this article will prove. The facts of the marriage are as fol-

lows : In the District of Columbia, a "license" is required before marriage can be performed ; and if it is consummated without it, the officiating clergyman is liable to heavy penalties. As is well known, Col. Benton was warmly opposed to the marriage. Miss Benton was also under age. Col. Fremont unsuccessfully applied to several Protestant clergymen to marry them. Meeting refusals on every hand, unless he could produce the license, which was utterly unattainable, he was at last informed by a lady friend that if he was willing to be married by a Catholic priest, she could find him one that would do it without asking any questions, if he was only satisfied that the parties were old enough to judge intelligently of the importance of the ties they were about assuming. The Rev. Mr. Van Horseigh, a German priest, who was rather more independent of the strict rules of the Church than the most of his brethren, quickly tied the knot, performing the ceremony in rapid style ; and, knowing the circumstances under which his aid was asked, waiving all questions except those embraced in "love, honor, and obey." I agree with the Rev. Henry Ward Beecher, that every one who knows Mrs. Fremont would justify the Colonel

in even asking the Pope to marry them if he could have got no one else.

3. The next charge is, that he has had one or more children reared in the Catholic faith, or educated in a Catholic institution, or something of that sort. To this it is sufficient to reply that no child of his has been educated a year, a month, or even a day, in any Catholic institution, at Georgetown or anywhere else; and that they are *all* reared in the Protestant faith of their parents—Mrs. Fremont having been, in her early youth, a Presbyterian; but, on her marriage, to oblige her husband, having connected herself with *his* church, the Episcopalian. But to show *conclusively*, BEYOND ALL CAVIL, in what faith Col. and Mrs. Fremont have reared their children, I submit herewith the official certificate of the Rector of the Church of the Epiphany of Washington City, showing that *all their children have been baptized in the Episcopal Church*:

“ WASHINGTON CITY, July 12, 1856.

“ The following children of J. Charles and Jessie Benton Fremont have been baptized in the Church of the Parish of the Epiphany, Washington, D. C.—their baptisms being recorded in the register of said parish:

“ 1848, Aug. 15, Elizabeth McDowell Benton Fremont.

“ 1848, Aug. 15, Benton Fremont.

“ 1853, Dec. 28, John Charles Fremont.

“ 1855, Aug. 1, Francis Preston Fremont.

“ As none were baptized in a house, *but all were brought to the church*, the order of the Protestant Episcopal Church for ‘the Ministration of Public Baptism of Infants’ was that which was used.

“ J. W. FRENCH,

“ Rector of the Parish of the Epiphany,
Washington, D. C.”

It will be noticed that these baptisms of Col. Fremont's children were not performed privately, but publicly in the church, before all the world who chose to look on, to listen to the vows of the parents and sponsors that they should be brought up in the faith of the church. Among the sponsors of these children were Col. Benton, Kit Carson, Capt. Lee, U. S. N., Francis P. Blair, and Col. Fremont himself (a strong point, as a Catholic could not promise such things); and Mr. Blair, who has known Col. Fremont for many years intimately, is astonished at the persistent attempts to force him to be a Catholic against his will, when he has known him always to be a Protestant, and to repeatedly declare himself as of that faith by education, conviction, and profession.

I may add as a singular coincidence, that a loving couple, who were both members of Mr. French's church, but who, like Col. Fremont, found inflexible parents in the way of their license, were married by this same Mr. Van Horseigh, a few years after the Colonel. Indeed, his willingness to marry, in meritorious cases, without license or catechism, was well known in those days in Washington.

4. I need scarcely allude to the other charges, that Col. Fremont holds a pew in a Catholic church in Washington City, that he has partaken of mass in a Catholic church, etc., all of which are totally and unqualifiedly false. None of these charges have the slightest foundation in truth. Indeed, so rarely has he ever been, even as a spectator, within the walls of a Catholic church, that I can safely assert that Mr. Fillmore, whose injudicious friends are most assiduous in the circulation of these slanders, has attended as a witness of Catholic services TEN TIMES as often as Col. Fremont.

I will not further trespass on your columns except to allude to the rumor, circulated but a short month since, that he had given in his adhesion to all the doctrines of the American party, and would

run if nominated by the North Americans alone. This was denied and knocked in the head by the very Committee to whom it was said he had made the pledge; and now his enemies fly to the other extreme and hold him up as a Catholic. The stories give the lie to each other, and *both* are abundantly proven to be false. He has denounced no party and no church; but he stands, an American by birth and a Protestant by conviction, the representative of the great principle of Free Territories and Free Speech; commended by his pledges and position to the support of all, irrespective of birthplace or of creed, who believe that the further extension of Slavery should be inflexibly opposed, and the rights of Freemen, whether at the Capitol or the frontier, inflexibly maintained and supported.

INDIANIAN.

WASHINGTON, *July* 12, 1856.

WHY FREMONT IS CALLED A CATHOLIC.

AT a meeting of the Brooklyn Young Men's Republican Association, one of the members stated that he stood in relations of intimacy to two individuals who had never yet come together, and

who, probably, never would : Col. Fremont and one of the editors of the New York *Express*. (Laughter.) He asked the latter gentleman why he had circulated in his paper the foolish story of Fremont being a Catholic, to which he replied, that other newspapers had also circulated it. The question was then asked : " Do the editors of that journal believe that Fremont is a Catholic ? " and the answer was, that *they are not exactly certain that he is*, but the newspapers would lose their life if it were not for such things !

The President, Theodore Tilton, Esq., said that all the *Brookses*, including the Hon. Preston, flow in the same channel. (Laughter.) Fremont is an Episcopalian ; and if any one asks, " Does he not attend mass ? " it may be answered, " No, *the mass attend him !* "

WHAT SOUTH CAROLINA THOUGHT OF COL. FREMONT IN 1848.

WE take the following from Upham's Life of Colonel Fremont, just published by Ticknor & Fields, Boston :

At a meeting held at the Charleston Hotel, on

the evening of the 16th instant, for the purpose of rendering to Lieutenant-Colonel Fremont a proper tribute of respect for his gallantry and good conduct in his late expeditions to Oregon and California, Henry W. Conner, Esq., was called to the chair, and George H. Cameron appointed Secretary.

The chairman, in a brief and pertinent address, stated that Colonel Fremont, as they all knew, was a native of Charleston, and the city might well be proud of him; for the brilliancy of his achievements, the important results he has accomplished for his country, and the high qualities which he displayed in every variety of circumstances in which he has been placed, entitle him to rank as among the most distinguished men of the times. This sentiment, he believed, was unanimous in the community; and, with a view giving some public expression of the feeling, it was proposed, some time since, by a number of public-spirited gentlemen, some of them the early friends and associates of Colonel Fremont, to raise by subscriptions from among our citizens, of one dollar each, a sum of money to be appropriated to the purchase of a sword, or other suitable testimonial,

to be presented to Colonel Fremont, as an evidence of the high estimation in which his distinguished services and gallant conduct are held by his fellow-townsmen.

The subscription being some time since full, the object of the present meeting was to carry the design into effect. The following resolutions were then introduced by John E. Carew, Esq., and unanimously adopted.

Resolved, That this community highly appreciate the eminent services rendered to his country by their fellow-townsmen, Lieutenant-Colonel Fremont, in his late surveys and exploration of Oregon and California, under circumstances of extreme peril and privation, requiring the exercise of the utmost fortitude and decision of character.

Resolved, That we equally appreciate the meritorious services rendered by Lieutenant-Colonel Fremont to the cause of science in general, by his indefatigable zeal and energy in extending his researches and discoveries in those unknown regions.

Resolved, That his friends and associates, in common with the people of Charleston in general, particularly admire and approve the heroic conduct

of Colonel Fremont, in repelling an unprovoked and unmanly attack made upon him by Governor Castro with a vastly superior force, and the promptitude and energy with which, with a mere handful of men, he not only defeated, but pursued his enemy, surprising and capturing forts strongly defended with ordnance and men, and eventually taking possession of the province, and, with the American citizens resident therein, declaring its independence.

Resolved, That, in testimony of the high estimation in which his gallant conduct and brilliant achievements are held by his friends and fellow-townsmen, a committee be appointed to present to Colonel Fremont, in their behalf, a sword, with appropriate devices and inscriptions, accompanied by suitable expressions of regard and esteem for his person and character.

The following committee was appointed under the last resolution :

John E. Carew, Henry Gourdin, W. C. Gatewood, W. H. Trescott, G. S. Bryan, S. Y. Tupper.

On motion of John E. Carew, Esq., the chairman of the meeting was added as chairman of the committee.

H. W. CONNER, Chairman.

GEORGE H. CAMERON, Secretary.

The sword presented on this occasion was a rich and splendid specimen of highly wrought and elaborately executed workmanship. It is gold and silver mounted. The head of the hilt, around which is coiled a rattlesnake, belonging to the old arms of the State, is formed to represent the summit of the Palmetto-tree. On the guard is a map, with the word "Oregon" partly unrolled, to display the coast of the Pacific Ocean. On the scabbard, which is gold, are two silver shields, hung together with the words "California" and "1856," respectively. Below them is the following inscription :

Presented

BY THE CITIZENS OF CHARLESTON

TO LIEUTENANT-COLONEL

JOHN CHARLES FREMONT.

A MEMORIAL OF THEIR HIGH APPRECIATION

OF THE GALLANTRY AND SCIENCE

HE HAS DISPLAYED IN HIS

SERVICES IN OREGON AND CALIFORNIA.

NOW AND THEN.

Charleston (S. C.) Mercury, Sept.
24, 1847.

The marked and brilliant career of Col. Fremont has arrested general attention and admiration, and has been watched with a lively interest by his fellow-citizens of South Carolina. Charleston, particularly, is proud of him, and the reputation which he has at so early an age achieved for himself, she claims as something in which she too has a share.

Charleston (S. C.) Mercury, June
19, 1856.

Who and what is Col. Fremont, that we should shout his name? An explorer and hunter—a Napoleon of snow-drifts, and an eater of dog's-flesh!

TWENTY REASONS FOR LEAVING THE DEMOCRATIC PARTY.

BY AN OLD DEMOCRAT.

First : Because it has approved, for the past four years, the appointment of an avowed disunionist as Secretary of War.

Second : Because it is supported by the only political party and political organizations that have ever threatened to secede from the Union.

Third : Because its leaders deny the right of the majority to rule, and encourage the spirit of anarchy by publicly asserting that if their opponents should succeed, the South would dissolve the Union.

Fourth : Because it sustains the right of a bogus Legislature, elected by invaders from Missouri, to enact laws for Kansas.

Fifth : Because it has stirred up sectional strife, by wantonly violating a compromise of thirty years' standing.

Sixth : Because the admission of Missouri as a State was part of the same legislation which forever prohibited Slavery in Kansas, and the repeal of a portion of that legislation virtually implies the right to repeal the whole.

Seventh : Because it refuses to admit Kansas, with a Constitution which is approved by a large majority of her actual citizens.

Eighth : Because the whole course of its policy for the last four years, and of the policy to which it is committed by its Cincinnati platform, "tends to sectionalize the country, or make civil war, or dissolve the Union."

Ninth : Because it repudiates the doctrines of Jefferson, and Jackson, and Wright, and lends its aid to the advocates of Slavery extension.

Tenth : Because it openly or tacitly acquiesces in outrages on freedom of speech and freedom of the press, in Kansas and in Washington.

Eleventh : Because its candidate for the Presidency signed the Ostend Manifesto.

Twelfth : Because it has prostituted Executive patronage to force measures through Congress in violation of the will of the majority of the people of the United States.

Thirteenth : Because it has denied the right of the majority of the people of the Union, through their Representatives, to enact laws for the government of their own Territories.

Fourteenth : Because it allows, without rebuke,

30 REASONS FOR LEAVING THE DEMOCRATIC PARTY.

the desecration of the National domain by open and unblushing polygamy and incest.

Fifteenth : Because it has endeavored, by arbitrary judicial decisions, to establish Slavery irrevocably in all the free States.

Sixteenth : Because it is willing to give additional strength to the only element that has ever threatened the stability of our Government, by allowing its unlimited extension.

Seventeenth : Because it favors sectionalism and the aristocracy of wealth, by courting the favor of 350,000 slaveholders, with their capital of FOUR THOUSAND MILLIONS OF DOLLARS, rather than the interests of TEN MILLIONS of free laboring men.

Eighteenth : Because it has not only violated plighted faith, but it has also broken all the pledges against the disturbance of previous legislation, with which it came into power.

Nineteenth : Because it has been tried and found wanting, and no peace or security can reasonably be anticipated if it is continued longer in power.

Twentieth : Because the election of Mr. Buchanan will be regarded as an approval of the policy of Jefferson Davis, Caleb Cushing, and Franklin Pierce.

FREMONT'S VIEWS ON SLAVERY.

THE *Detroit Tribune*, speaking of questions put by correspondents in regard to Fremont's views about slavery, says :

“Is he right?” they ask. Yes, we answer, with our whole heart—yes, on the record and in life, in head and in heart. He is right—wholly right. And the thinking man will realize this the moment he reflects. Col. Fremont was reared, as is well known, in the State of South Carolina. His education was calculated to force him to sustain the institution in which he was born. His own mind, his own heart, forbid it. High official station was offered to him—he could have been President of the Charleston and Augusta Railroad; he could have been Professor in the Columbia College of South Carolina—with large salaries and the certainty both of fortune and of high position—and yet he refused both, because he would not live and bring up his family in a slave State !

“Ten years ago, when pressed to purchase a favorite slave, he replied, ‘Never will I own property in man.’ Now, born as the writer of this article was, in a slave State, and having had occasion to

watch closely the action of Southern men, he has yet to find the first one evincing the life, spirit, and purpose which Col. Fremont has evinced, who has ever faltered in defending Freedom. *They are true.* They *know* the evil; it is burnt in upon their heart of hearts.

“Beyond professions, above platforms, then, they stand on ground which makes them immovable—which enables them to grapple with that evil wisely and courageously—which will cause them to resist its aggression and extension with promptness and vigor at all times and everywhere. This is Col. Fremont’s position. We have his word, and that he will never break. But his life, his character, and the *spirit*, coloring, shaping, guiding, and controlling both, assure us of his fidelity and firmness as no other facts could or should; and therefore do we repeat, that on the great issue of the day *he thinks with his heart*, and thinks as the Fathers thought—that he is RIGHT, WHOLLY RIGHT.”

IN 1776

THERE WERE THREE PARTIES:

The **FREEDOM** party.

The **LOYALISTS**, who deplored agitation.

The **TORIES**, who favored oppression.

IN 1856

THERE ARE THREE PARTIES:

The **FREEDOM** party.

The **TIMID DEMOCRATS**, who deplore agitation.

The **BUCHANIER TORIES**, who favor oppression upon the Colony of Kansas.



FILLMORE A DOUGHFACE.










MAKE a face of dough and you can turn the features to answer any present whim. To one man it can have a flat nose—to another a curved. Hence a doughface in politics is a public man who has no fixed opinions on the issues of the day, but can vary them so as to be subservient to any voter's likes or dislikes.

The American Platform upon which Mr. Fillmore stands, avows no preference for or against freedom in Kansas, but "deplores agitation." It is a doughface platform, to be set one way South and another way North.

Mr. Fillmore is preached up by the New Orleans *Crescent* and Louisville *Journal*, and all other Southern papers in his favor, as a friend to Southern rights; but by the *Express* and other gazettes at the North as a friend of freedom. Just so was Polk a tariff man in Pennsylvania in 1844, and a free trader in South Carolina.

LOOK HERE!

 Mr. Fillmore signed the Fugitive Slave Bill.
 He turned free-soilers out of office.

-  He traveled South in 1852, and made speeches favoring the institution of slavery.
-  He travels North in 1856, and preaches nullification IF the South are not "protected."
-  He is yoked with Donelson, a bitter apostle of slavery extension. Is not a man known by the company he keeps?
-  Before he was nominated, most of the Southern delegates left the Convention, but on hearing his name prominent, came back, saying his NAME was pledge enough!
-  His corporal's guard in Congress are allies with the Border Ruffians.
-  His partner, Haven, recently in a speech sneered at "bleeding Kansas."
-  If elected, he is to stop agitation! *Did* he in 1850? Has the Fugitive Slave Law stopped it?
-  Commodore Stockton supports Fillmore because he is a friend to freedom.
-  General Houston advocates him because he is a friend to slavery.

Voters, remember these inconsistencies, and vindicate the old truth, that between two stools a man must fall to the ground.

PRESIDENTS OF THE UNITED STATES.

					Yrs.
1.	George Washington,	of Va.,	from 1789 to 1797,		8
2.	John Adams,	" Mass.,	" 1797 " 1801,		4
3.	Thomas Jefferson,	" Va.,	" 1801 " 1809,		8
4.	James Madison,	" Va.,	" 1809 " 1817,		8
5.	James Monroe,	" Va.,	" 1817 " 1825,		8
6.	John Q. Adams,	" Mass.,	" 1825 " 1829,		4
7.	Andrew Jackson,	" Tenn.,	" 1829 " 1837,		8
8.	Martin Van Buren,	" N. Y.,	" 1837 " 1841,		4
9.	William H. Harrison,	" Ohio,	" 1841. Died April		
			4, 1841, and was succeeded by Vice-President		
	John Tyler,	of Va.,	" 1841 to 1845,		4
10.	James K. Polk,	" Tenn.,	" 1845 " 1849,		4
11.	Zachary Taylor,	" La.,	" 1849. Died July		
			9, 1850, and was succeeded by Vice-President		
	Millard Fillmore,	of N. Y.,		to 1853,	4
12.	Franklin Pierce,	" N. H.,	from 1853.		

Reckoning to 1857, the *Free States* have the office 18 years, 8 months and 25 days—salaries \$468,402; while the *Slave States* have the office 49 years, 3 months and 5 days—salaries \$1,231,597. And this is about the average amount of office and money bestowed on the North, with 13,400,000 freemen, and the South with 6,400,000 freemen in the other principal departments.





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
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